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Miscellany.

For the Christian Herald. *

MEMOIRS OF JOHN CHRISTOPHER LEBERECHT.*

(Translated from the German.)

My name among the Jews was Abraham Herz. I was born in Glogau in Silesia, in the year of our Lord 1706. My father, whose name was Moses, was of the tribe of Levi, and had received a liberal education. On the eighth day I was circumcised and called Abraham. I was brought up in my father's house, till I was eighteen years of age, when both my parents departed this life in one month. My grandfather and the rest of my friends sent me to Prague, in Bohemia, to an uncle there, in order to study at the high synagogue, which is one of the most famous Jewish colleges. Here I prosecuted my studies five years, till 1728. From hence I was sent by the rabbi to Nicholsburg, in Moravia, to serve as a teacher to the children of a wealthy Jew, Moshe Cohon by name, with whom I staid three years. I then came to Presburg in Hungary, to another Jew, by the name of Jacob Rachmetz, and instructed his children also for the space of three years. He sent me for the same purpose to his brother at Belgrade, near the Turkish boundary, in whose house I spent six years, till 1739.

At that period the city of Belgrade surrendered to the Turks, and myself, together with the whole Jewish family, and about 8000 souls, and among them many Christians, were carried as slaves to the Turkish Castle of Nissa. Here I was purchased by a Turk, whose name was Temersche Ole. He had previously bought a young German, a Lutheran, who was among the Belgrade captives, to whom I was now fettered, and led to Serras, in Greece. This Christian, whose name was Neuman, unfortunately for him, was required by the Turk to commit a grievous sin. Unable to gain his point by gentle persuasions, he ordered him to be flogged so unmercifully, that not a sound spot remained on his whole body, being covered all over with wounds and sores. Being his fellow-prisoner, I had to wash his wounds in order to obviate the disgusting smell as much as possible. I likewise had to take great care not to come into contact

* Interesting Memoirs of JOHN CHRISTOPHER LEBERECHT, a Christian Israelite, who fell asleep in Jesus at Konigsburg, in Prussia, Nov. 13, 1766. Narrated by himself.

with him while sleeping, lest I should augment his sufferings. I was then used as an interpreter to open to Neuman the abominable request of the Turk ; and when at one time, in the folly of my heart, not knowing better, I advised my fellow-prisoner rather to accommodate himself than to suffer such inhuman treatment, he steadily adhered to his purpose, saying—"he could not thus grieve his Lord Jesus—he would sooner die than commit a sin!"

To me he afterwards addressed himself thus: "And you, one of that people of God, of the Jews, who boast that they are God's peculiar people—and will *you* desire me to commit sin?" These words pierced my heart to such a degree, that from that moment I felt a great uneasiness and concern for the salvation of my soul. Added to this, Neuman, wounded as he was and my fellow-captive, was continually speaking of the name of Jesus, (to which I, as a Jew, naturally bore such an aversion,) and prayed with such fervour to him, that my soul was affected by it, and induced to cherish a cordial affection for this Christian. Once he conversed very freely with me ; and, because I now began to apprehend his religion to be the only true one, I solemnly pledged myself, so soon as I ever again should tread upon Christian ground, to embrace his faith, and submit to be baptized. Soon after, during the night, Neuman unexpectedly died of his wounds in his chains, and his corpse, although sorely disfigured, appeared to me to wear such a lovely aspect, that I was quite taken in with it, and could not think of him but with tender emotions, nor efface his image from my memory. Yea, I might truly say, the shade of this blessed man pursued me and was constantly hovering before my eyes.

That dear saint had informed me, that he was the son of a minister in Saxony ; that, however, he had been an undutiful son to his parents—that he ultimately learned the trade of a stocking weaver ; and that, because he heeded not the admonitions of his parents, (which deed he often lamented,) he had then travelled into Silesia. At Schweidnitz he was taken prisoner by the Imperialists, brought by them as a soldier to Belgrade, and from thence carried into captivity by the Turks. Agreeably to my promise, I was under the necessity of interring his corpse, because neither Turks nor Christians, out of fear, would concern themselves about it. But previous to the interment, the Turk, hearing of Neuman's death, according to the Turkish fashion, in the height of his anger and rage, ordered me fifty strokes of the bastinado, under the pretence that I had murdered Neuman during the night. Having lodged my complaints with the Turkish Cadi, it was soon discovered that Neuman had died in consequence of his wounds and sufferings. The Cadi accordingly pronounced sentence of judgment, that my present unmerciful master Temersche Ole, should sell me to another Turk. His name was Hadshi Mustapha ; he took me from Serras to Constantinople and from thence to his home near Smyrna. He was a very good natured man, and gave me many proofs of affection, till 1741, going in the third year of my stay with him. Notwithstanding, being very uneasy and discontented, since Neuman's charge and death never forsook my

mind, I wrote to a Jew from Smyrna, and besought him to redeem me from slavery. My redemption was immediately effected. At first, however, my new master would not accede to it; at last he consented, presenting me, besides, with sixteen zechins (nearly sixteen ducats) for the journey, and pressing me, if ever I should come into those parts again, to call at his house.

The Jews sent me from Smyrna to Constantinople, where they wished to detain me and get me married. My anxiety, however, would not admit of this, but propelled me forwards, under the plausible pretence that I was moved, according to a custom among the Jews, by a secret impulse to go and visit the grave of my parents in Silesia. I then obtained recommendations from the chief rabbi (Chacam) and was brought by water to Bender; from thence, via Jassy, to Hungary, and from thence to Mophilew in Poland. But Silesia being my object, the Jews were obliged to take me to Caminice; then to cross the Hungarian boundary, by way of Ofen and Presburg, into Moravia, and even as far as Halberstadt, and from thence to Little Glogau near Breslaw, and at last to Great Glogau, where the grave of my parents was. Here the Jews left me. But great distress of mind on the one hand, and a promise given my late friend Neuman, to go in quest of his father, and in case he was yet living, to inform him of his son's happy death, on the other, induced me to travel on foot into Saxony. I soon learned that his father was no longer alive, but that his mother resided at Naumburg. I paid her a visit, and brought her the news of the painful, yet happy death of her son, which, it is easy to be conceived, drew from her eyes many a sorrowful tear.

My inward distress, and the desire to seek the religion of the late Neuman, drove me from Naumburg into the Marquisate of Brandenburg, to Frankfort on the Oder, associating one day with Jews and the next with Christians. In Schoenfliess, a neighbouring village, a Christian woman entertained me very hospitably. I likewise had an interview with the minister of the place, who exhorted me to become a Christian. But my anxiety would not suffer me to stay there. The year following, (1742,) the Jews had to entertain me once more, during their Easter holy-days, (which happened one week earlier than those of the Christians,) as I desired to celebrate the festival with them. My trouble, however, and the determination to seek the religion of Neuman, which I had likewise promised to him before he died, followed me from place to place. I next bent my course into Pomerania; and here it was almost impossible for me to live any longer, since I could cherish no hope of being saved, which, notwithstanding, I had seen exemplified in Neuman's case. At last I fell into such despair, that, on the cross-roads near Stolpe, I uncovered my breast and took out my knife, in order either to assign myself over to Satan with my blood, or even to imprecate his presence, and to take my own life, that I might but perish from the face of the earth as an accursed being. At that instant, while I held the knife in my hand, one of the Prussian black hussars rode up to me. Having just imprecated the devil, and having never before seen a man in

such a frightful black uniform, I was most dreadfully appalled. He thus addressed me: "God bless you, neighbour Jew! Well, whither are *you* going?" I was so much terrified that I could make no reply whatever. But he immediately began to preach to me the Tholah, (the name applied to the Lord Jesus by the Jews,) on the cross, and with great emotion wished that I might experience his power in my heart. That at once gave utterance and feeling, so that I inquired whether all this were literally true. The hussar replied he could pledge his soul's salvation on it. I then made this solemn promise to him, that if the crucified Jesus, the famous Tholah, would prove himself a Saviour to me, I would then worship him as the true God, and be baptized. Amid such cordial converse, we travelled together for three days, till we came to Dantzic, where he promised to take me to his minister, a pious man, at Gumbinnen. We were, however, separated from each other at Dantzic; and being a stranger there, and not knowing his name and place of residence, I could not find him again. I was afterwards informed, that he was an auditor with the black hussars—had his quarters at Gumbinnen, and greatly feared the Lord. But having well retained the name of the small city of Gumbinnen, I now inquired how I might get there. Being told, by way of Königsburg, I set out upon my journey thither. On the way, near Heiligenbeil, (in what was called the Rendskrug,) I met with an awakened and pious innkeeper, who immediately perceived my distress. He had just been reading the 46th chapter of Isaiah, where, v. 3 and 4, are these memorable words: "Hearken unto me, O house of Jacob and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you; I have made and I will bear; even I will carry and will deliver you." These words gave occasion to him to converse with me about the Saviour of Israel, and that too in so affectionate a manner, that I began to place great confidence in the man. He also introduced me to his minister, the late Rev. Mr. Schuman, at Balga. I immediately inquired of him, with great solicitude, whether I might yet be saved. He replied I might, if I would believe in Jesus Christ. This happening on a Sunday, and the minister being just on his way to Church, I followed him into it, and there heard him preach, on Sunday called Quasimodogenisti, 1742, on the appearance of our Saviour among his disciples. But I understood no part of the sermon, except what was said concerning Thomas, on account of the dreadful confusion, anxiety and distress of my heart, which manifested itself, even in my gestures, to that degree, that other people in the church were afraid to sit near me. The next day this minister sent me to the Rev. Mr. Troschel, at Heiligenbeil, who pointed out to me that text in the Hebrew Bible: (Deut. xxvii. 26)—"*Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen!*" which almost caused me to faint away. This man also advised the Rev. Mr. Schuman not to meddle with me. The latter, however, maintained he could not dismiss me, and took me into his house, where he entertained me above a year and a half,

taught me to read German, and instructed me in the Christian religion. My anguish and distress, however, still continued, and at one time arose to such a pitch that I once more determined upon committing suicide, because I imagined there was no hope of salvation left for me. Accordingly, I fixed a rope around my neck, in the room where I was left alone by myself, and mounted a chair in order to suspend myself on a rafter overhead. In doing this, however, I was prevented by a particular check of conscience, and by the minister's interrupting me, having heard the noise which the chair occasioned, below stairs. But oh! how was the man terrified on beholding the rope already around my neck. He presently knelt down with me and besought the Lord Jesus with many tears to have mercy on this lost sheep of the house of Israel. Among others, he made use of this expression: "Lord Jesus! I cannot leave this spot till thou have answered my prayer!" With that he began to sing:

"Thy joyful Spirit give him [i. e. this poor sinner] pow'r—
Thy stripes heal his diseases;
Apply Thy blood at his last hour,
To save him, dearest Jesus!
Then to Thy promis'd rest him bring,
That with the ransom'd he may sing
Thy praise above for ever!"

During this interval, a happy calm and a gracious assurance took possession of my heart. Still I would not submit to be baptized, until this rest would cease to fluctuate and would permanently abide. But I continued to experience these fluctuations, because I knew not how to account for the feeling of my misery and sin still remaining within me.

At Whitsuntide, 1744, the Rev. Mr. Schuman preached expressly from these words: (Acts iii. 15)—"*Ye have killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses.*" He proved that although the Jews had killed Christ, the salvation of God was notwithstanding come upon them too. On this occasion I received the assurance I might now be baptized. At our very first interview together, the minister had complained to me how badly baptized Jews commonly turned out. I however testified to him that I was anxious about nothing but the truth, and therefore expressly desired this favour of him, that he would dispense with having sponsors at my baptism, in order to avoid the presents usually received from them.

I was accordingly baptized on the third festival day of Whitsuntide, in the name of the triune God, and called John Christopher Leberecht.* This rite was performed amid such an extraordinary, happy sensation, that I was afterwards enabled to indulge the firm belief that I was then baptized with the blood of Jesus Christ.

(To be continued.)

* In English, *Live-right*, that is, live according to the precepts of the Gospel.

For the Christian Herald.

"GOD MEANT IT UNTO GOOD."

[Translated from the German.]

In a village in Germany, there lived a poor old farmer, who supported himself, and gained sufficient to build a small house and barn, and to purchase some cattle, by his own honesty and industry. But he had a bad neighbour, who was envious against him, and, not very well pleased in seeing him get along so comfortably in the world, could not rest day nor night, for thinking how he should injure him. In the meanwhile the poor man done all in his power to please him—lent him corn for his bread, his farming utensils, and every thing which he asked; and said often to him: "Good neighbour! I wish you well. I do you no evil. Let us live in peace." All this availed nothing; but he continued trying to vex him—would not repay the corn he had borrowed, and broke his tools, in the bargain. At last the poor man would not lend him more, (and none could blame him for it,) which made his neighbour still more malicious against him. If he put up a fence, he would at night pull it down, and poison his cattle.

The worst comes yet. In harvest the poor man gathered his grain, which he had raised, with a great deal of labour, into his barn and granaries, until they were full: the rest he must needs leave out-doors. Now what does that wretch do? He gets up in the night, and sets the grain on fire, which was left outside; from which the barn and house caught, together with the bad neighbour's house and all its contents, and burned down to ashes, so that he saved nothing; and afterwards was compelled to beg from house to house for his bread.

The poor man was very much disheartened. It hurt him most to think that his neighbour had done this, which he could not prove. He groaned and said, "O thou good God! it is hard to lose, in one night, my house and all, through the malevolence of one man; but thou gave them to me, and permitted that I should lose them. I now give all my things up to thee." Then he began to clear away the rubbish from the old house, and solicited the assistance of his good neighbours to help him build a new one. He borrowed a small sum of money to defray the expenses, and gave for security an acre of land. One evening, while he was returning silently from the quarry, with a load of stone, his thoughts dwelt upon the misfortunes which he had experienced: but they overwhelmed his mind; and in order to give vent to his feelings, he sung the following lines:

"O God! Thou art as rich to day, as ever!
My trust I put in Thee."

Having his eyes fixed upon the ground, as he walked by the side of his cart, he saw something shining; and lifting it up, found it to be a very handsome, heavy box; but he put it into his feed bag, without opening it; saying to himself, "It must be that that gentleman who

passed me by the quarry, has left this. I will save it. Somebody will inquire for it." This was the beginning of his good luck. He had not proceeded more than two hundred paces, with his box, before two men came riding up to him, asking him very rudely, if he had found any thing. "O yes!" said the honest man, "one box in the way." "Give it here," said the other, in a moment, "our master lost it." "No, no," said the farmer; "I can't do so; I will give it to him myself." Then taking his horse out from his cart, went with them to the house where the gentleman had stopped. This box contained rings, pearls, watches, jewels, and many other precious things, to the amount of 500,000 dollars. The honest man, getting down from his horse, went immediately in to the gentleman, and said, "Here is the box just as I found it. I have not touched it. God forbid that I should keep any thing that is not mine." The gentleman's wife taking, opened it, and found nothing lost. "Good sir!" said the gentleman, "are you always as honest?" "O!" said the good man, "a few days ago, I was well off—had a good house, and a barn full of grain; but my neighbour set them on fire, and I was burned entirely out; and now am left a poor man. But I give it all up to the Lord—he doth all things well." The gentleman, being awed with the narration of the poor man, looking upon his wife very earnestly, called his servant to bring his pen and ink, from out of his wagon. The servant having done as he was commanded, the gentleman said to the farmer—"You are an honest and unfortunate man! I will give you 500 dollars for this act, and a letter to my cousin, in your town, who will liberate you from two years taxes. The poor man was overpowered with these words, and unable to speak for some time. But said, "O sir! that is too much; that I cannot take. What should I do with all that money? The people would think I had stolen it. O, good sir! if you would give me enough to buy one cow only, I shall be satisfied." "You shall have one, and more too," said the gentleman; "but this money you must take, that is yours." The poor man stood trembling, and said, "O God! I give it all up to thee." The lady then taking his feed bag, put the money therein; and giving it to the farmer, the gentleman said, "Go thou in the name of God! my servants shall accompany you home; and to-morrow you can build better." The poor man then parted from his benevolent benefactor, accompanied by the servants, to return home. At night he retired to rest, but was unable to sleep, for thinking how wonderfully the Lord had helped him out of all his troubles. In about a quarter of a year, when his house and barn were completed, there came a wagon before his door, heavy loaded, and two fine cows behind it. The wagoner asked for the good man; and when seeing him, said—"You thought my master had forgotten the cow which he promised; he has sent you two; they could not come before, because your barn was not built. All in this wagon is yours also." Here was furniture, pork, hams, seed-corn, and many other things. The good man was silent again, and knew not how to express his thankfulness, for this bounteous supply.

All this time, the bad neighbour was living without house or home; no one would receive him into their employ or take any care of him,

because they knew him to be a dishonest man, and a firer. He was compelled to beg, sick and poor, from door to door, and trust to the mercy of his neighbours for bread. One day he came to the door of his neighbour, who seeing him, was moved with compassion, and said, "O God! is that you? Come in. I will forgive you every thing. Set down and eat." This kind reception bowed the heart of his once inveterate enemy so much, that, falling down upon his knees, he confessed all that he had done to injure him, implored his forgiveness, and promised to do no more such crimes. "Will you not?" said the farmer; "then I will keep you in my employ: I want a man to help me." His neighbour went in, and continued with him until he became an industrious and useful man; which pleased his friend, and led him to say often to him, like Joseph—"You thought evil against me; but God meant it unto good." VERUS.

MANGLING THE BIBLE.

To the Editor of the Christian Herald.

SIR—Permit me, through you, to present my grateful acknowledgments to "L. F." for his valuable "Thoughts on the Prayer of Faith," (Christian Herald, No. 193, page 518.) The Lord blessed them at that time to the comfort of my soul.

It is not my design to intermeddle with the pleasure, which he will doubtless experience, in the kind exposure of an error, of "N. J." properly called unbelief. I only intend to say a few words on what appears to me a prevalent error of the present day among professing Christians—viz. MANGLING THE BIBLE.

To do justice to such an article, would be to occupy more of your number than falls to my share. The extremes of the subject appear to be—The first aberration from an implicit faith: And the greatest extent of Unitarian infidelity. I shall only remark on the former. An implicit faith receives the Bible with the simplicity of a little child. It reads and believes, guided by one unerring rule—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness." (2 Tim. iii. 16.) These properties are necessary to constitute the Bible what it is—A standard which all denominations acknowledge; and to which reason itself cheerfully bows. It is *above* reason. A perfect rule of life. An unerring guide to prayer. The revealed will of God.

Its practical uses are seen in the progress of Christian experience thus:—The child of grace supplicates a supply of his spiritual and temporal wants, humbly closing—*If it be consistent with thy will.* The Lord replies—Does he mean consistent with my *secret* or *revealed* will? With the former he has no business: and as to the latter let him go and see. He returns and finds there promises, either general or special, suited to all his wants. He selects such as are appropriate; and if any doubts arise, instead of suborning the word to his own understanding, he seeks *instruction*, by comparing Scripture with Scripture: and finds, (Rom. iv.)—"These things were

written for us, also, if we believe on Him that raised up Jesus our Lord from the dead." Also, (Psalm cii. 13.) "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." Now he receives faith in Christ and comes boldly to a throne of grace. He takes the promise—"If ye shall ask any thing in my name I will do it;" persuaded, notwithstanding its latitude, that as the spirit accompanies the word; so it cannot lead him into a lie. But there must be a perfect confidence—no mixture. "That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit." If he does not find the following words fulfilled—"He that believeth on me, the works that I do shall he do also; and greater works than these"—he does not refer them to the sovereign disposal of reason, but to the sovereignty of God, who giveth liberally and upbraideth not; firmly persuaded, that whenever it shall be necessary for him to do these things, the Lord will give him an adequate faith, even should it equal the measure of the Apostles. Where is the abrogation of these promises? Until I find it, I shall believe precisely what the Saviour says, (Luke xvi. 17, 18.)

The first aberration from this faith is to allot certain portions of the Bible exclusively to particular periods, ages and individuals. More especially assigning the richest truths of the New Testament to the *age of miracles*. This popular error appears conspicuous, if we consider for a moment, that, if we receive the Bible as a standard of faith and practice, then we admit that it is *above* reason. If it be a perfect rule of life; an unerring guide to prayer; then it cannot be contrary to reason. If it be the revealed will of God; it is impossible that it should be subordinate to or below reason. It follows, that to mangle it, either by allotments, distortions of a part for the whole, or expounding in any other way than according to its own directions, is completely subversive of the whole order of influence, which a divine revelation ought to have, to give it solid utility. A practice which loudly bespeaks ignorance of its truths and of their spiritual influence. The result of such a course would be, a destruction of the common centre around which *believers* of all denominations consistently revolve. The elevation of reason—a standard various as the characters of men. And to make charity a common sanctuary for vanity, hypocrisy, infidelity. These remarks are not made because we fear, such a result. No, in the plenitude of his vanity, man might as well attempt to pluck the sun from the firmament, untie the solar system, and send its planets in confusion through the regions of space. But to show the inconsistency, the deleterious tendency, of deviation from a plain rule, equally dictated by Scripture, reason, and experience—*Receive the whole Bible, and seek the gift of the Spirit to guide our application.*

Were I at liberty to enlarge, I would arrange under this article, neglect of reading the Bible *extensively*, both by ministers and people, a cause of false and contradictory deductions. An abuse of insulated passages. The preference given by the clergy to commentators, rather than to the word with prayer. The dangers to be

apprehended from the constant use of commentaries in families ; because a multitude of words prevent concise truths from striking deep, and making a lasting impression on the mind. The actual rejection of such parts as do not suit our creed, or personal views. And artfully smoothing over those which alarm our consciences. But I will trouble you with only one other remark ; it is an effect of that cold, lukewarm piety, which ever marks those rational dividers, subdividers, and subtractors, who, by a misapplied wisdom, actually fritter away the Bible to almost nothing. I mean an abuse of charity among fellow-professors. Because it is said, "Judge not, that ye be not judged," (Matt. vii.) therefore they refuse to "judge righteous judgment." (John, vii. 24.) Hence a reproach increases upon the church, because of unworthy members and an inefficient discipline. The Bible is not deficient in instruction concerning this duty in all its various forms. To illustrate, let me refer you to 2 Cor. x. 12, 13. It shows, also, the necessity of receiving the whole Bible, and being well acquainted with its contents. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves ; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things, without our measure ; but according to the measure of the rule, which God hath distributed to us : a measure to reach even unto you." To me the meaning of these words appears to be, that, taking our measure *from the word*, we will compare others to our measure, *by the word*, and thus speak of the weak, the strong, the lukewarm, slumbering, cold, nominal professor and hypocrite.

D. C.

VICAR OF MADELEY AND THE DUELLIST.

THE Christian Observer, for April last, contains an anecdote of the Rev. J. W. Fletcher, Vicar of Madeley, which we are persuaded will be gratifying to our readers. We are the more desirous of transcribing it for our pages at this particular time, as it may possibly assist some of our infatuated countrymen in forming a correct judgment of honourable courage. That mind must be singularly obtuse in its moral perception, or miserably warped by prejudice and vice, that shall not acknowledge the superiority of the good Vicar of Madeley's intrepidity, over the fiendlike resolution of the deliberate Duellist.

The anecdote is thus related by Mr. F.'s biographers :—

Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and, presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly,

with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done ; and as a proof, exhibited the draft under De Gons's own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then, after some remarks, putting it into his pocket, said—" It strikes me, young man, that you have possessed yourself of his note by some indirect method; and in honesty I cannot return it but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher, with perfect calmness, " is secure in the protection of an Almighty Power ; nor will he suffer it to be the forfeit of my integrity and of your rashness." This firmness drew from the nephew the observation, that his uncle De Gons, though an old soldier, was more afraid of death than his brother. "Afraid of death!" rejoined Mr. Fletcher; " do you think I have been twenty-five years the minister of the Lord of Life, to be afraid of death now? No, sir : it is for *you* to fear death. You are a gamester and a cheat, yet call yourself a gentleman ! You are the seducer of female innocence, and still say you are a gentleman ! You are a duellist, and for this you style yourself a man of honour ! Look there, sir ; the broad eye of Heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body and for ever punish your soul in hell." The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation ; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other. The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self styled " man of honour," to show him how far superior is the courage that dares to die, though it dares not to sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley !

CITY AFFAIRS.—THE LOCAL SYSTEM.

(Continued from page 144.)

WERE the families of a city lane wholly overrun with the foul spirit of radicalism, it would not be on the services of him who could best dissent on the ethics of patriotism and good citizenship,

that I should most build my hopes of reclaiming them. I should look for a far more important and practical reformation from the simple presence and contiguity among them, of one their equal, perhaps, in station, and who himself was a sound and leal-hearted patriot. There would be a weight of influence in the mere exhibition of his wholesome and well-conditioned mind, which no argument, however skilful, and no penetration, however subtle, into the casuistry of public and political virtue, could have power to carry along with them. The living exemplification of a sober, and judicious, and regulated spirit, maintaining its loyalty in the midst of surrounding fury and fermentation, would go farther to calm the tempest, than the most ingenious political sermon that was ever framed : and more especially if the individual who so held forth among his neighbours was one in whose friendship they had long trusted, and to whose consistency and good conduct they could all testify. There is no series of lectures delivered in any hall of public resort that would have half the force which lay in the mere personal communications of such a man with his next door associates ; and what could not have been done by the didactic efforts of any political reasoner, will be far more readily done by the present example and untaught effusions of him who simply realized, in his own character, the worth and the practical wisdom of a good citizen.

Or, in some other cluster of families, did jealousy and dislike alienate the heart of each individual from all his fellows, it would not be to him who best understood the mysteries of our moral nature, that I would look, as the likeliest instrument for restoring peace and confidence among them. Through his insight into the *arcana* of the human constitution, he may be able both to perceive and to proclaim, that where there is good will to others in the bosom of one, this calls forth a reciprocal good will to him back again. It is not by sermonizing on the operation of this principle, that the wished-for effect is caused : it is by actually having the principle, and operating therewith. Or, in other words, the simple presence of a man, humble, it may be, in rank, but richly endowed either with Christian or with constitutional benevolence. It is this, unaccompanied with all metaphysical discernment, or the power of metaphysical explanation, that will do more to expel the spirit of rancour from a neighbourhood, and to substitute the spirit of charity in its place, than any theoretical exposition of principles or processes, can possibly accomplish. It is not the man who best lectures on the operation of the moving force, but the man who is possessed of the moving force, and actually wields it—it is he who works a practical consequence on the temper and mind of the neighbourhood, over which he expatiates. And thus it is that the man of Christian love operates more powerfully as a leaven, in his vicinity, than the man of Christian learning : and it is altogether a mistake, that a long and laborious routine of scholarship must be described, ere the exertions of a religious teacher shall, with efficacy, tell on the moral and spiritual habit of the disciples who repair to him.

For, it is just in Christianity as in the cases we have now quoted.

All the essential truths of it can be easily apprehended ; insomuch, that on the ground of mere intelligence with respect to its most vital and important doctrines, the peasant and the philosopher are upon a level. But to apprehend the truth with the natural understanding is one thing, and it is another so to realize and so to appreciate it, as that it shall bear, with power and with personal influence, upon the character. Now, we shall meet with instances of the latter as readily in the humble as in the lofty walks of society ; and there we shall as soon find an individual who can hold forth a living picture of Christianity, and bring the whole moving force of its affections and its virtues to bear on the vicinity around him. It were bad philosophy to confine the work of propagating a Christian influence throughout a population, to the adepts of a university ; and just as strong a transgression against the true philosophy of our nature, to confine it to the regularly bred and ordained clergy, whether of our city or our country parishes. And, however offensive it may be to the official pride, and the official intolerance of Churchmen, it is not, on that account, the less true, that among the very humblest of the flock, individuals may be found, who, with no pretensions to the science of Christianity, yet, from the attractive sympathy that there is in its virtues and in its graces, will form into a more powerful as well as a purer leaven than is the minister himself : insomuch, that the very best service which he is capable of rendering to the cause may be, to give freedom and encouragement to the working of this leaven, in every part of the mass, where it is known to exist. Perhaps, the deadliest obstacle to the Christianity of his parish is, the rancour which he feels towards the zeal and the activity of lay operatives—the contemptuous resistance, not less unphilosophical than it is unscriptural, with which he is ever bearing down the nascent piety of his neighbourhood, and stifling in embryo, all those various expedients, of Sabbath schools, and fellowship meetings, and assemblages for prayer and religious conversation, wherewith the Christianity of the few might diffuse and multiply its own image over the whole of that parochial territory which is assigned to them.

In every church, let securities be provided for the highest attainments of Christian literature, so as that many ecclesiastics shall be found in it, rich in all the deep and varied erudition of theology. We know not a nobler intellectual eminence than that which may be gained on the neglected walks of sound and Scriptural philosophy, by one who, with a mind stored both in the criticism and antiquities of his profession, further knows how to impregnate his acquisitions with the liberal and experimental spirit of our age ; and who, without commuting the orthodoxy of God's imperishable record, could so far modernize the science, of which he was, at the same time, both the champion and the ornament, as to involve upon the world, not its new truths, but its new applications. Christianity never changes, but the complexion and habits of the species are always changing. And thus may there be an exhaustless novelty both of remark and illustration, in our intellectual treatment of a science which touches at almost every point in the nature of man, and bears,

with decisive effect, on the whole frame and economies of civil society. In such a tract of literature as this, study, and speculation, and scholarship, may be carried to the uttermost extent: and he who has done so may well take his place with all that is dignified and great, whether in moral or political philosophy. But it were giving the last finish to the character of his mind, if, amid the pride and the prowess of its rare accomplishments, he could appreciate aright the piety and the practical labours of an unlettered Christian: and it would confer upon him that very thing which is so touching in the simplicity of Newton, or in the missionary zeal and devotedness of Boyle, if, while surrounded by the trophies of his own successful authorship, he could be made to see, that, however profound in the didactics of Christianity, yet, in the actual work of giving a personal spread to Christianity, there is many a humble man of privacy and of prayer who is far before him.

According to our *beau ideal* of a well-going and a well-constituted church, there should be among its ecclesiastics the very highest literature of their profession, and among its laymen the most zealous and active concurrence of their personal labours in the cause. The only check upon the occasional eccentricities of the latter should be the enlightened judgment of the former: and this, in every land of freedom and perfect toleration, will be found enough for the protection of a community against the inroads of a degrading fanaticism. It is utterly wrong, that because zeal breaks forth, at times, into excesses and deviations, there should, therefore, be no zeal; or because spiritual vegetation has its weeds as well as its blossoms, all vegetation should therefore be repressed. The wisest thing, we apprehend, for adding to the produce of the Christian vineyard is to put into action all the productive tendencies that may be found in it. The excrescencies which may come forth will wither and disappear, under the eye of an enlightened clergy: so that while, in the first instance, the utmost space and enlargement should be permitted, for the manifold activities of Christian love, upon the one hand, there should be no other defence ever thought of, against the occasional pruriencies that may arise out of this operation, than the mild and pacific, but altogether efficacious corrective of Christian learning, upon the other.

(To be continued.)

Intelligence.

ENGLAND.—ANNIVERSARIES IN LONDON.

(Continued from p. 155.)

Prayer Book and Homily Society.—The tenth general annual meeting of this Society was held on Thursday, May 2, at Stationer's Hall, the right hon. lord Calthorpe in the chair. His lordship having declared his high sense of the honour which had been conferred upon him, proceeded to point out the peculiar claims which this society had upon persons of all ranks by its great utility and subserviency, not merely to the promotion of the doctrines of the church of En-

gland, but to the extension of the general truths of Christianity. The excellent liturgy of the church was admirably calculated to fill the mind with a sober and chastised, though ardent spirit of religious feeling; and the most blessed effects had already resulted from its circulation. It was a matter of unspeakable thankfulness, that, notwithstanding the formularies of the church were composed when the state of society was widely different from what it now is, yet they were in no wise infected with the taint of the times:—"I mean," said his lordship, "popery. Our forms of prayer, and the homilies also, from their simplicity, were admirably suited to the capacity of every rank and class." His lordship then expressed his warmest approbation of the society, in its having extended the field of action into other countries, by causing the prayer book and some of the homilies to be translated into foreign languages.

The report was then read, by which it appeared that the Society had issued considerably more prayer books and homilies during the last year than in the preceding, (the increase in the issue of the latter amounting to 30,000) and that its cause was more warmly espoused, and its utility more generally acknowledged than heretofore.

The morning and evening prayers, the psalter, and the first homily, had been translated into Chinese, and had been distributed in various places, not actually in China, but where those who understand the Chinese language reside. In China itself, the court decides how and what the people shall worship; but in the Chinese colonies no such opposition is encountered. A Chinese servant, resident in this country, was presented with a prayer book which had been translated into the Chinese language by Dr. Morrison, whose name was perfectly familiar to him; for upon hearing it, and seeing the book, he exclaimed, "Good man! good book!" This poor heathen had, previous to his receiving the prayer book, been in the habit of *burning a piece of paper as an act of worship*.

On the shores of the Mediterranean, the calls for religious information were loud and numerous. In Italy, many prejudices against our English creed had been removed through the reading of the prayer book alone. The version of the liturgy into pure Biblical Hebrew was now recommended, for the use of the Jews. Homilies in the Manx language had already been scattered among the people of the Isle of Man. The Report, in conclusion, recommended fervent prayers to God for his blessing upon the labours of the Society, without which all human effort is unavailing.

London Society for promoting Christianity among the Jews.—On Friday (the 3rd of May) was held at the Egyptian Hall, Mansion House, the fourteenth anniversary of the above Society, when the Hall was filled with an elegant and respectable audience, among whom was a great number of ladies. The rt. hon. the *Lord Mayor* having taken the chair, briefly opened the business of the meeting by a short but appropriate address. The Rev. *Basil Woodd* then introduced to his lordship and the company, the Jewish children, who sang the beautiful anthem, "Hosanna to the Son of David," with great solemnity and effect.

The lord mayor then resigned the chair to Sir *T. Baring*, the president of the society, who called upon the Rev. Mr. *Hawtrey* (one of the secretaries) to read the Report.

The Report was now read, and in the first place acknowledged the kindness of several clergymen who accompanied the secretaries in tours to different parts of the country: and thanked the ladies, particularly those of Bath and Bristol, for those elegant works, the sale of which had contributed greatly to assist the funds of the society. Four new auxiliary institutions in England and two in Ireland had been formed, and more were expected as the result of the journeys above alluded to. The schools at present contain 38 boys and 44 girls: the number admitted during the last year is 7 boys and 3 girls, and the number apprenticed, 4 boys and 6 girls: 5 boys have been removed by their friends, of whom one has been re-admitted. A converted Jew, father of some of the above children, was baptized at the Episcopal chapel in December last. Two new tracts have been added to the list of the Society,—the sale of the Jewish Expositor has considerably increased—and the Committee are preparing editions of the Prophets in Biblical and in German Hebrew.

The opening of a Seminary for Missionaries to the Jews was mentioned in the

last Report: eight have been received, of whom two are now employed upon the Continent, and two more are to proceed thither shortly.

In Holland, the object of the Society is steadily pursued by Mr. Thelwall, who is the Society's agent there; and at Amsterdam a school has been formed for the poorer Jewish children. Mr. McCaul proceeded to Warsaw, where he has been since joined by Mr. Becker, another Christian Missionary. At Frankfort the Society's Missionary, Mr. Marc, continues steadfast and active, nor are his labours without encouraging success, some whole families having been baptized.

London Hibernian Society.—On Saturday (the 4th May) the Annual Meeting of the above Society was held at Freemasons' Hall, His Royal Highness the Duke of Gloucester in the Chair.

The Report, which was read by the Rev. Mr. Ritchings, the Secretary, stated: that the number of the Society's Schools in Ireland had increased in the last year from 534 to 575, and the number of scholars was 53,233; 35 of the Schools were under the superintendence of Catholic Priests, from which it would be seen how entirely the Society was divested of Sectarianism. The Society had received 1000 Bibles and 10,000 Testaments from the British and Foreign Bible Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow but sure, and extends now to 23 counties out of 32, and they now look with confidence to complete success, as the cause is not that of a party, but truly Catholic.

London Female Penitentiary.—The Anniversary of this benevolent Institution was held on May 6, at the Crown and Anchor, W. Wilberforce, Esq. M. P. in the Chair. The Report stated, among other things, that in the course of the last year there had been about 150 applicants; 90 of whom had been received, 40 placed out to Service, and 39 reconciled to their friends. The Annual Income of the Society not meeting its expenditure, the Committee had necessarily reduced the number in the house from 110 to 100.

Sunday School Union.—The Annual Meeting of this Society was held on Tuesday morning, May 7, at the City of London Tavern, Joseph Butlerworth, Esq. M. P. in the chair. The company assembled to breakfast between 5 and 6 o'clock in the morning, and the chair was taken at half-past six. About 1000 persons were supposed to be present.

The Report stated, that the total of Sunday scholars in London and its vicinity was 52,549 children, 478 adults, taught by 4,870 gratuitous teachers, being an increase of 3,687 scholars in the past year. Several new Sunday School Unions had been formed during the last year. In three counties in Wales, there was a total of Sunday scholars, including children and adults, amounting to one-fifth of the population. The Report exhibited a total of upwards of 600,000 Sunday scholars in Great Britain and Ireland, in addition to which there were many places from which no returns had been communicated.—The Report then alluded to the spread of education generally throughout the world, and especially by means of Sunday Schools; 9000 scholars were stated in the New-York Sunday School Union, and 24,000 connected with that of Philadelphia.

Irish Evangelical Society.—The Anniversary of this Society was held on Tuesday evening, May 7th, at the City of London Tavern; Mr. Walker, Treasurer, in the Chair. The Rev. T. Gilbert, one of the Secretaries, read the Report, which, after stating the miserable and distressed condition of Ireland, particularly in a moral and spiritual view, then considered the plan proposed by this Society for meliorating its condition by means of the Gospel. The 15 stations of the Society were next enumerated, and extracts given from the correspondence of the Society's agents at most of them; stating their reception, labours, and success. Two natives have been encouraged to preach the Gospel in their own language. Sunday and week-day Schools; Bible and Tract Associations; Dorcas and benevolent Societies of various descriptions, have been established in every practical situation.

In the Society's Academy at Dublin, four students have finished their course, and have engaged in the work of Evangelists, and their places are supplied by four others, filling up the number of eight students in the Academy.

Religious Tract Society.—Friday Morning, May 11, at six o'clock, a numerous and respectable company assembled to observe the Twenty-third Anniversary of this useful Society, J. Keymer, Esq. the Treasurer, in the Chair.

The Rev. Dr. J. P. Smith, opened the Meeting with prayer, after which the Report was read by Dr. Conquest, of which we give the following abstract:—

The Report stated that since the last Annual Meeting there had been issued Tracts, in the various series, to the number of 5,222,470, being an increase, during the last year, of 388,700; and that since the formation of the Society in 1799, the number issued amounted to forty-five millions, besides others printed abroad.

To the First Series of Tracts fifteen have been added within the last year; five to the Second, and several to the list of Children's Books and Tracts for hawkers, beside broadside sheets for pasting up, which have been much improved. Liberal grants of Tracts have been made for the use of seamen and prisoners, beside others distributed at wakes and fairs, and to the frequenters of plays.

In aid of the Institution many new Auxiliaries have been formed, particularly an active one at Cambridge. Tracts have been printed in the Manx language, and various sums have been voted to different individuals for the circulation of Tracts in foreign languages abroad.

The Rev. J. Clayton, jun. in moving the adoption of the Report, adverted to a measure recently adopted by the Society of printing the *dying speeches*, (so called) of the unhappy malefactors who suffer the sentence of the law, whereby, instead of the trash formerly circulated under this title, they are enabled to intermix with an instructive account of the criminal, a variety of serious and salutary remarks. On one occasion lately, not less than 24,000 of these papers were circulated within the compass of a few hours only.

Home Missionary Society.—Monday Evening, May 13th, the Third Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, which was so numerously attended that the two most spacious rooms in the Tavern were crowded to excess; and for the accommodation of others, who could not gain admission, another room was provided at the Old London Tavern, nearly opposite. Three different Chairmen presided over very crowded Meetings, Mr. Fowel Buxton, M. P. was to have presided in the Great Room on this occasion; but being obliged to attend his duty in Parliament, R. H. Marten, Esq. took his place. T. Thompson, Esq. (the Treasurer), presided in the Lower Room; and Dr. Collyer, at the Old London. The Report of the Society was read at each of the rooms; it stated that in the last three years 22 Missionaries had been sent out by the Society, and aid had been furnished to zealous ministers to propagate the Gospel in their respective neighbourhoods; that in the last year several were added to that number, and were travelling in various parts of the country, preaching, &c. with desired effect, although encountering many difficulties. The Missionaries laboured in 159 villages, among a population of 80,000 persons, out of whom they had 15,000 hearers; 15 of the Missionaries had 47 Sunday Schools, in which 177 Teachers were employed, and several thousand children were taught; there were also various Adult Schools, and nearly 200,000 tracts had been disseminated. The interference of the Missionaries, in some instances, had the desired effect with *gypsies*, some of whom had been admitted into their schools. The income of the Society was stated at 3000*l.* during the last year, and their expenses at 3,500*l.* which involved them in debt with their Treasurer.

(To be continued.)

ASIATIC ISLANDS.—CEYLON.

THE following letter was received by the Rev. P. M. Whelpley, from a native youth, of decided piety, under the care of Dr. Scudder. The letter was first written in the Tamul language, and translated by himself. Mr. W. in communicating it to the *American Missionary Register*, says: the "object in making this

letter public is, if possible, to induce some of your readers to adopt the plan which promises so much success, of aiding Mr. Scudder and our Missionaries abroad, in the support of *boarding schools of native youth*. Twelve dollars and a half a year, for three years, will board and educate one."

September, 1821.

REV. AND DEAR SIR,—By the mercy of the Lord, I was brought into the care of the Rev. D. Poor, at Tillipally, who gave me much religious instruction; but I did not then think much of those great and serious things which have since engaged my attention. When I had been about two years and six months at Tillipally, Dr. Scudder (since the Rev. J. Scudder) arrived there, and Mr. Poor put me into his care. Dr. Scudder communicated to me, that a Mr. Whelpley, minister of the gospel in America, wished to support a boy in this place, under the care of Dr. Scudder, by the name of Whelpley, and asked me whether I deserved that name: but I felt I was not worthy of it. I was, however, taken and supported. What a great act of compassion it is, that you should feed and clothe me, a poor boy, and put me under Christian instruction. I feel it my duty to be grateful to God and to you, lest this charity should condemn me. Dr. Scudder took me, with some other boys, to go and live with him at Panditeripo. He very often expected me while at Panditeripo. After a length of time, I thought how Jesus Christ, the son of God, shed his blood on account of my sins. I repented of my sins, and received Jesus Christ as my Saviour. I since wished to receive the Lord's Supper, and I did receive it. My friends and others ridiculed me, saying, "Ah! have you received the Coomoongar?"*

But the hope that Jesus was my Saviour, supported me, so that I was not ashamed. I told them, that if you will forsake your sins, repent of them, receive Jesus Christ as your Saviour, become partakers of his table, and love him, you will go to heaven at your death. But if you do not do so, when you die you must for ever dwell with devils in hell. But they laughed at what I said. Dr. Scudder directed me with some other boys, to carry Tracts written on ollas, and read them to the heathen twice a week, which we continue to do accordingly. Some of these stiff-necked people do not like to hear about Jesus Christ, some attempt to strike us when we go to read to them, and some said to me, "you, a beef-eater, are you come to teach us?" Others tauntingly say to us, "are you gone from our religion for food and clothing?" But I was not ashamed of these things. Some persons asked me if it was no sin for Christians to kill bullocks, sheep and fowls, and for food to kill them while they shiver and struggle for life? In reply to their questions, I put them another question, "Is it no sin," said I, "to kill creatures in sacrifice to your lifeless idols?" They allowed it was sinful. I told them God made all things for man, and permitted us to eat what we needed, and therefore it was no sin for us to kill creatures for food. When I asked them how they expected to go to heaven, they said that if they bathe in sacred waters, boil rice at their temples, and give alms to the poor, their sins would be expiated. "If you commit a crime against the government," said I, "and then bathe in sacred waters, go

* Word used for Communion.

to temples, or give alms, will the governor not punish you?" "yes," answered they. "Having sinned against God, now by what way can you go to heaven?" In answer to my question, either by way of fear or scoff, they pointed me to a great road that was near the place, seeming to say by their gestures, if you want a way to heaven, there is one. I told them, that when we were great sinners, Jesus Christ the Son of God came into this world, suffered much, and died on account of our sins; that if they leave off worshipping the devil, and receive Jesus Christ as their Saviour, they would go to heaven, and if they do not do so, they must go to hell.

I continue to tell these things to all the people to whom I go to read. Some would hear gladly. It is very profitable to give the word of God to these people, for if they possess the scriptures, their children at least will read them; their children will compare their religion with ours, and then, perhaps the Lord will turn their hearts and incline them to receive the words of eternal life. I always pray for these perishing heathen, and hope that you and the church, of which you are the pastor, will pray for them too. The Rev. J. Scudder often warns and exhorts my school-fellows, who are 17 in number. I do so also; talk to them almost every day. They think much of eternal things whilst they are hearing, but when they leave the room, Satan carries off the seed of divine truth from their hearts. Some of them talk much of serious things. I pray that the Lord, who has brought them under Christian education, brought them from that perdition to which heathenism leads, may graciously pour out his Holy Spirit into the hearts of these dear youths. Please to pray for these youths, and for the heathen, and I beg your church to pray likewise. And so I, a poor sinner as I am, entreat the Lord for you and for your church. May the Lord be with us, and carry on his work.

Yours affectionately,

WHELPLEY.

UNITED STATES.—AMERICAN BIBLE SOCIETY.

THE American Bible Society has the highest claims on the American churches, as being in every point of view a NATIONAL INSTITUTION, whose sole object is to give the Bible, without note or comment, to every destitute individual on the face of the earth. With these just pretensions, it is presented to the benevolence of Christians of every denomination, in all the cities, towns, and villages of our country, in the hope they will adopt the principle, that *no sum is too small* to do some good, and *no sum is so large* as to exceed the wants of the institution, as long as one soul remains without the Sacred Volume. Notwithstanding the respectable number of auxiliaries, which are now contributing their aid, there are immense districts of our country, containing a numerous population, that have done little or nothing to promote the circulation of the Bible. It is in these districts that we hope soon to see auxiliary societies and associations formed to pour into the general treasury their resources.

We now conclude the addresses delivered at the Anniversary Meeting, a part of which will be found at page 23 of our first number.

The following resolution was moved by the Rev. Mr. De Witt, of Fishkill, N. Y. and seconded by the Rev. Mr. Somers, of this city:

Resolved, That the Society receive from their Managers with much pleasure, the cheering intelligence that so large an addition has been made to the number of their auxiliary institutions, and return their thanks to the pious individuals who have promoted their formation.

This returning anniversary, said Mr. De Witt, quickens all the kindness of Christian love. It refreshes the mind by gratitude in the review of what has been done, and by the humble confidence of what will be done through the instrumentality of this Society. The leading promise of the Old Testament, was the advent of Messiah. In faith of this promise, Abraham on the mount of vision, anticipating the fulness of time "saw his day, and was glad." The leading promise of the New Testament, under which our happy lot is cast, is the gift of the Spirit, and the spread of the gospel throughout the world. In the gracious providence of God, elevated on this mount, and contemplating the awakened Spirit, and combined exertions of Christians in the holy concert of love, we realize the fulfilment of ancient prophecy, we behold the dawning light of the latter day glory. The voice of providence distinctly addresses us, "Prepare ye the way of the Lord. The glory of the Lord shall be revealed, and all flesh shall see it together." Surely then we may appropriate, "Blessed are our eyes, for they see, and our ears for they hear what kings and prophets desired to see and hear, yet saw and heard not."

Mr. D. W. alluded to the honoured instrumentality of the Bible Society in accomplishing these blessings, and drew, in glowing language, a comparison between that charity which places the gift of the Bible in the hands of the destitute, and that mere temporal relief, which often aggravates and multiplies the cases of distress. In the progress and success of the charity of this Society—

The spring from which flow the streams of vice and misery united, is drained—the tree of sin bringing forth the fruit of sorrow, and of death, is eradicated; the seed of the word of truth is implanted, grows, and brings forth the fruit of "righteousness, peace, and joy." The declaration so emphatically pronounced by our Saviour, should never be kept out of view—"To the poor the gospel is preached." No where are the simplicity, beauty, value, and power of this gospel rendered more conspicuous, than in the evident and striking contrast between the religious and irreligious poor. No where is the undisguised influence of its precepts and consolations so plainly marked as in the pious poor. He who imparting this gift to the child of poverty, has witnessed the tear of joy, and smile of gratitude combined, with which it was received—who has traced its effect in integrity, contentment, consolation, and joy, prevailing in the life—who has attended the death bed of peace and hope, and heard the thankful reference to this very gift; *He* has in this one instance received a testimony, not only to the value of the Bible, but also to the excellence of the Bible Society, irresistibly convincing. Co-operating with Sabbath Schools, the Bible Society has given them a life, vigour, and usefulness not before possessed.

But the charity which animates, governs and ennobles this institution, has an extent beyond country, a view infinitely beyond time. It gathers its ripe and rich fruit beyond the grave. The salvation of the immortal soul, deliverance from sin and death—eternal are its objects, incalcula-

bly great and precious. Here its operations can have no limits, but what present means and opportunities impose. "The field in which the seed must be sown is the world." Every exertion prompts another, every triumph prepares for a greater—in proportion to the wants of the world, how little has been done.

A general survey of the difficulties with which Bible Societies here had to contend, and the success which after all has marked their course, was next brought forward by the Rev. speaker. He then presented the encouragements and consolations which the agents in this holy work may derive from the consideration that "our cause is the cause of God."

We regret that the press of intelligence obliges us to give but this brief notice of this address, but we are compelled to close with the following remark on the influence of this institution in promoting *Christian Union*:

The influence of this Society in cementing Christian hearts, as well as increasing and combining Christian exertions cannot be too highly appreciated. It is, indeed, delightful to dwell upon the union of Christian hearts in this work. This day we feel and exemplify it. It is an unction from above, more deeply felt than readily expressed. It is as the dew that descended upon the mountains of Zion, for there God commanded the blessing.

Mr. President—We have here pitched our tabernacle for a moment, and we find it pleasant. We soon return to our respective spheres and duties. We here leave the pledge of continued, may I not say, increased devotedness to the Bible. Let us carefully redeem the pledge. Let us add to the vigour of our exertions, the purity of our examples, and the fervency of our prayers. Let the pastor excite his flock, and the Christian his fellow Christian and neighbour, till all Israel bring each one an offering to the Lord and Saviour.

The Rev. Mr. SOMERS, rose to second the motion, and remarked that—

Among the distinguishing mercies we have received from the munificence of heaven, that does particularly demand our gratitude and our praise, which qualifies us to be *doubly blest in blessing others*. While I survey this large and religious assembly, convened from different parts of the continent, to celebrate the sixth Anniversary of the American Bible Society, a deep and sacred awe pervades my soul. Methinks the hosts of heaven are bending from their lofty thrones to witness our solemnities, and may not the redeemed spirit of the venerable Boudinot, be hovering over us to-day; and, what is incomparably more impressive, is not the Lord Jesus Christ present, to observe our sympathies for suffering humanity, and to record the amount of our zeal for the Lord of Hosts?

View the map of the world: how inconsiderable are the sections actually illuminated by the Bible; all besides exhibits one vast moral chaos. From pole to pole, and from east to west, there is neither the knowledge of God, nor the love of holiness, nor the hope of heaven. The Jews, as a nation, remain inflexibly impious in their opposition to Christ and his cause; nor is paganism purified by the lapse of centuries and the great increase of light. Her polluted temples and her ensanguined altars are still dedicated to the "Unknown God." Her

deities are still the patrons of rites the most barbarous and obscene. Her annual sacrifice is the blood of thousands crushed beneath the car of Juggernaut, consumed on the funeral pile, or devoured by the monsters of the deep. Such, sir, is the moral history of millions of beings, who were created originally after the image of God, and destined for the most exalted enjoyment in his presence. Beings whom we must soon meet before the bar of God! Wherever you turn, what page soever of man's history you contemplate, from the attenuated refinements of Greece, or the golden days of Rome, to the monstrous barbarism of the Tartar, the Hottentot or the Hindoo; you meet with nothing that sweetens the enjoyments of domestic life, no precept that strengthens the bonds of more extended social intercourse; nothing that exalts, enlightens and refines the institutions of civil life; nothing that can reclaim the abandoned, that can sustain the suffering, or whisper consolation to the dying.

We must pass over the animating description of the rise and progress of Bible institutions in Great Britain and America, and the allusion to the labours of Carey, Ward, Judson, Patterson and Morrison; but, with the Rev. Gentleman, we would urge upon the attention of our countrymen and the world, the ancient adage—

“NOTHING IS DONE WHILE ANY THING REMAINS TO BE DONE.”

It is true, sir, (said Mr. S.) that since the formation of the first Bible Society, upwards of four millions of Bibles have been circulated; but we may say of these, what was said with reference to the five barley-loaves and two small fishes—*what are they among so many?*—Suppose a Bible to afford religious instruction to six persons, then twenty four millions of the human family have participated in your bounty; but these Bibles have been distributed principally in countries where the light of salvation has shined since the reformation. But even in those countries—in our own happy America—and in this city, famous for its prompt, enlightened, and efficient zeal in the cause of Jesus, it must not be concealed, that thousands continue destitute of the Bible. What have we done to redeem the four hundred millions who sit in gross darkness and the shadow of death, ignorant of the precious Saviour driven forward by errors, the most destructive, victims of a sanguinary superstition, which every hour swells the catalogue of the dying and the damned. Have we laboured, have we prayed for those souls with an ardour becoming the disciples of Christ? Should the heathen now perishing for lack of vision, challenge us in eternity and say, these devouring flames which consume us, these ponderous chains with which we are loaded down, this dark and horrible abyss, we might have avoided through a more noble zeal of American Christians—we could not plead guiltless.

When the famishing sons of Egypt cried to Pharaoh for bread, he said, *Go to Joseph*. Whither shall we direct the millions who are hungering after the bread of life, but to the store house of our spiritual Joseph? Yes, sir, we will send them to the Bible Society, for *there is bread enough, and to spare*. And thus, when your charities like Eden's liquid plain, pure as the expanse of heaven, shall have

spread from the rock on which the weather-beaten pilgrims landed, to the farthest promontory on our western shores, and from the Arctic Circle to Cape Horn, as you gaze with delight on a scene almost too splendid for the human eye, and see, as the result of your labours, the glory of the Redeemer irradiating the moral hemisphere of this new world, we will say to you what the poet said to Eve, *What there thou seest, fair creature, is thyself.*

Notices and Acknowledgments.

"VERMONT" is under consideration. "A LANDSMAN" will perceive that his communication came too late; the last part, however, will be noticed in a future number. "Relation of Mrs. S—A—" is received.

Book for Children.—The Memoir of Harriet Newell Truair, in our last number, has been published in a neat 18mo. form, and is for sale at this office, and the Sunday School Depository, 59 Fulton-street.

The life of the Rev. Thomas Scott, author of a Commentary on the Bible, will be published in a few days, by J. P. Haven of this city, in a 12mo. volume of about 450 pages, with a likeness of Mr. Scott, at the low price of \$1 25. It is with pleasure we notice the publication of the "Life and Letters" of this distinguished divine, in this country. We have perused a part of the volume, and feel assured it will be found highly interesting to others, as it has been to ourselves.

Health of the City.—Various and contradictory reports have gone abroad with respect to the existence of *Yellow Fever* in our city, and we presume our country friends will be obliged by our informing them that several cases of *Bilious Fever* have been reported by the Board of Health, but no cases of yellow fever. It is the opinion, however, of many respectable Physicians, that a number of cases of yellow fever have occurred in Rector-street. The disease, whatever it should be called, is confined to a small district, and the city at large enjoys usual health.

INSTALLATION.—The Rev. THOMAS MC AULEY, D.D. LL.D. late Professor in Union College, was installed by the Rev. Presbytery of New York, Pastor of the Presbyterian Church, in Rutgers'-street, in this city, on the 1st inst. The Rev. William Gray preached the sermon, the Rev. Dr. Romeyn delivered the charge to the Pastor, and the Rev. W. Stafford, the charge to the people. There was a large and respectable audience, and the exercises were solemn and interesting.

Obituary.

DEPARTED this life, at Troy, N. Y. on Sunday July 14th, the Rev. JONAS COE, D. D. pastor of the Presbyterian church in that city. It has seldom fallen to our lot to record the death of a man so much beloved, and so extensively useful. He has been a faithful and laborious servant in the vineyard of his Lord and Master. He has been a practical, an every day preacher of the gospel. In the sacred desk, he has faithfully exhibited the humbling and purifying doctrines of the cross; in his daily walk and conversation he has given a constant and living reproof to the profane, to the worldly minded Christian and the cold professor. In his life, he exemplified the Christian duties; in his death, the Christian graces. His private character was truly

amiable. He was an affectionate husband, and the tenderest of parents. In his intercourse with society, he was truly polite, for his actions were regulated by the essence of politeness—true benevolence.

CIVIL RETROSPECT.

FOREIGN.

Russia and Turkey.—The news from Europe since our last article, has been of a more pacific aspect than heretofore. Not only is the additional delay, at this season, in the commencement of hostilities favourable to the belief that war will not take place, but there are reports that the Turkish armies are withdrawing from their positions on the Russian frontier, and the evacuation by the Turkish forces, of Wallachia and Moldavia, is confidently spoken of. We do not, however, lessen our confidence in the importance of the transactions which have taken place in the south-eastern quarter of Europe. We cannot doubt, that if peace be preserved, it will be by the accession of Turkey to terms which shall guarantee some measure of security to the Greeks, and authorize some of the high powers of Europe to assume, more intimately than heretofore, the character of protectors of the Greeks, and of Christians in general. Nor will it be a small consideration, that Europe has been taught, that Turkey, who has so often in former days trampled upon the laws and the rights of nations, and made her sword alone her rule of conduct, is herself the subject of intimidation; and that the mere demonstration of the force of her powerful neighbours is enough to bring her to the terms of civilized negotiation, and to drive her to court the favourable offices even of Christian powers. In short, we deem the events which have taken place, a proof that the Mahommedan power is now inferior to that of Christendom, and that it must listen to the voice which the latter shall raise in favour of justice and civilized humanity.

Spain.—Spain still continues unsettled, having neither force enough in its government, nor virtue enough in its people, nor a sufficient preponderance of any factions, to give any stability to its institutions or security to the people at large. Every new account from that country informs us of new tumults and disorders. In addition to the remarks which, in a former number, we made on the situation of Spain, it deserves to be noted, that destitute as Spain is of the habits and principles which render a people orderly, and a government strong and stable, she also lies under the positive disadvantage of having had all her institutions disturbed during the French invasion, her population accustomed to scenes of tumult and bloodshed, which took away from such scenes that terror which elsewhere unites a country to suppress them, and no small part of it engaged in a partisan warfare against the French, which fitted them more for the business of robbers than the duties of quiet citizens.

We observe that the news has been received there of the acknow-

ledgment by this country of the independence of South-America ; but no document from the government has transpired to show its feelings on the occasion. The distance at which we are placed from Spain, and its distracted condition, are sufficient securities to us that we have no cause to fear trouble from that quarter on account of any just and fair measures which we may adopt towards our South American brethren.

Ireland.—Ireland continues in a state of the greatest distress, notwithstanding the liberal endeavours made in England for its relief. A nation in distress, and that from a course of misgovernment or the effects of unnatural institutions, cannot be restored in a day, be the exertions for that purpose what they may. A reformation of abuses, aided by the healing hand of time, can alone furnish any adequate relief.

DOMESTIC.

Negro Plot in Carolina.—We have lately had information of a plot formed in Charleston, South Carolina, by the slaves, to rise upon the whites : and it is generally reported, that it has been found to have been generated and fostered in some African Society for the ostensible purpose of mental improvement. Many of those who have been found accessory to the plot, have been remarkable for their intelligence and ostensible good qualities. Numbers of them have been tried by a summary process and executed, and the trials and disclosures of the plot continue to progress.

At the escape of our southern brethren, many of whom we prize as among the richest jewels of our country, from a catastrophe so calamitous, so full of every ingredient which can render pillage, murder and pollution dreadful, we feel the deepest gratitude to Almighty God, to whom alone we would ascribe the deliverance. We hope that it will teach lessons, not of cruelty and violence, but of mercy and prudence which shall take effect on the minds of present and of future generations. At least we hope that the moral of this tragedy may not be perverted. In our remarks we take for granted that the information we detail above, as the origin of the plot, is true, having no means of better knowledge : we confess we desire further information as to its truth.

We hope, in the first place, that our southern friends will not, from this occurrence, be led to think that the evil which they would guard against, can be stifled in the torrents of African blood, which it may be in their power, perhaps justly, to shed. If, in punishing the concerned in the present plot, they shall, through carelessness of the lives of their victims, through the excitements of present alarm, or that feeling of retaliating vengeance to which the heart of man is too prone, give an undue weight to imperfect testimony or make the sword of justice the dagger of revenge, they will kindle the flame of unextinguishable hatred and vengeance in their black population, and rather insure than prevent a recurrence of such crimes. Even where the criminals are clearly guilty, it should be remembered that by too frequent executions, men become less terrified at them, and come to consider death nothing more than what is

termed in military phrase, a casualty. Executions thus frequent, although failing to excite their proper terror, will not the less arouse the hatred and revenge of those on whose minds it is intended to have effect.

We hope, too, that what has happened, will not prejudice our southern friends against the education of their slaves. It may be true, that the plot in question has had its origin in institutions for improvement of the mind. To enlighten the minds of this part of their population, without causing this light to shine in connexion with Christian instruction, and to beam through the openings made by the masters themselves, is but to awaken them to a sense of injury and to rouse them to a thirst of vengeance. The education of slaves should be accomplished by their masters' cares, and united indissolubly with religious instruction : so would habits of discipline, subordination and kindness grow with the dawning of their better knowledge, and be identified with it. We have been personally informed, by one who has practised it, that by pursuing this course, he has found his slaves better men, more faithful, more devoted to him, and elevated in every respect, so that the master fearlessly left them in trust of all he had. To shut out the light from the minds of slaves at the present day is impossible : the only choice is to give that light a true colour. In the present instance, although we know no particular fact on which to ground our confidence, we hesitate not to assert, that religious slaves, educated by their masters and treated by them with humanity, have remained faithful and unconnected with the plot, if indeed they have not been the means of its detection. Slavery, indeed, does exist, and does draw with it its legions of evils : but perhaps the system of slavery may be the only system of discipline which admits of imparting that instruction which shall elevate its subjects to the condition which alone will make liberty a blessing : we speak of a slave population. By its restraints alone can the untutored savage be kept in such subordination as shall afford the opportunity of instruction and allow of training the flexible mind in the way it should go. And the masters must use it for this purpose : the slaves will else be irresistibly led to consider the enlightening of their minds and the means of their forcible emancipation as identical ; and, collecting together in associations for this purpose among themselves, they will acquire a unity of design from their associating together, become bound together by that sympathy which the sense of common suffering imparts, and alienated from those who would keep them in darkness, but they should feel their wrongs, until a recurrence of plots like the present, in spite of executions ever so numerous and bloody, shall render it a contest of extermination between those who should, and we hesitate not to say might, possess for each other a generous regard, and a devoted fidelity.

We are constrained by our limits to terminate our remarks, for the length of which our interest for both classes of actors in the present drama, far too powerful for expression, must be our only apology.

July 29th.

Seaman's Magazine.

He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

BEN, THE SAILOR.

On a Sunday afternoon, as the Sailors were proceeding from the Mission-house at Poplar, a Sailor was stopped with, "Halloo, my lad, we are just going to meet such as you. Come along my fine lad," (his jacket having been taken hold of.) "What to do?" said the Sailor. "A high meeting for Sailors. Come along, we shall be too late, and you will not be able to get in." (*Oaths.*) "What's it all for? is there any thing to drink?" "No, but something to eat." (*Oaths.*) "I've got no money—I've not received my wages yet; I shall have them to-morrow." "There's nothing to pay, my lad; I'll take care you shall go in, so come along." He returns a little way, and stops. (*Oaths.*) "But where are you going to take us? Is it to advance Seamen's wages?" "Good wages given—full wages paid, my lad, by the best of masters; come along, we shall all be behind." He goes, and was taken to the chapel appointed for the Sailors' service, and remained the whole time astonished and confounded. At the conclusion of the meeting, the usual mode of shaking hands with all Sailors took place, and they parted. Nothing was heard or seen of this Sailor till the 11th of November. After the service had concluded at Cotton-street, Poplar, he was observed pressing through the crowd with great eagerness to get out, and speak to the person who had stopped him in the street *five months* since. With a countenance the most cheerful, and both arms extended to shake hands, he cried, "I am glad to see you: thank God, I am arrived safe." He was invited to the Mission House. On his way, he related many deliverances, which he had experienced from God on his voyage home, which he never thought of in such a way before. He seemed deeply affected at the Lord's goodness to him. He took tea with the Sailors; and when they were going to start round the neighbourhood with Tracts, and to invite all they met to the evening prayer-meeting, he was asked, whether he would go on the mission, he replied, with great humility, "I am willing to do any thing for God." He was supplied with Tracts, and not only started on the mission with the pious Sailors, but was very active and earnest.

On the 18th November, as the Sailors were going down to Poplar, he was seen standing in the street neatly dressed in clean white trowsers, ready to go on the mission with his brother Sailors, and pick up wanderers in the highways. "I was waiting for you," he cried; "I thought you would not be long." Every sailor on the mission gave him a few Tracts, and he was again put in full commis-

sion ; and proved his sincerity by the affection and ardour with which he pressed Sabbath-breaking Sailors to go with them to the House of God.

BEN'S SHIPMATES AT POPLAR.

"I have always boarded in Poplar when I have arrived in this port," said he "and I know many boarding houses ; and some of my shipmates, with whom I sailed last voyage, are stopping at them. I will go and show you them, perhaps we may pick up some of my old messmates." "Thank you, Ben. Come, my lads, let's go with him." As they entered the first boarding-house, they saw seven Sailors smoking, but quite sober. "Well, shipmates, I see you are all enjoying yourselves after dinner—I am glad to see you all arrived safe after the late gales." "Thank you, sir," said they. "Now, my lads, I expect every one of you will go with us." "Where to?" "A meeting for Sailors, my fine fellows. Come along, my lads, put on your jackets, and loose your topsails." (Several Sailors now passed the window on the road to the chapel.) "Look there, my lads, how they are all flocking to the Sailors' meeting. Bear a hand, down with your pipes, and make sail." "What is it all for, master?" Ben, the Sailor. "Why, Jarvis, it is a sermon to be preached to Sailors at Cotton-street Chapel, and you know how God has delivered us on our passage home ; and we can't do better than go to the house of God, Jarvis." "It is all well enough, Ben, but I want to go to the London Docks when I have finished my pipe, to see an old shipmate, that I sailed with, that's just come in, or I would go with you." "Now, Jarvis, you know the hours of the docks, and if you get in, you will not be able to get out, and that's only an excuse ; you had better come with us. Bill, will you go?" "I don't care, Ben, if I do. How long will it be before it is over?" "Not long, my lad. Come, all of you ; we positively will not go without you. (Inquires a Sailor's name without a jacket, and learns it is Tom.) Come, Tom, get your jacket bent upon your yard arms, and come along with us." Tom starts and bends his jacket. Ben intercedes with the others, and at length they all come, except one ; and he had no clean shirt, or he would have come. Ben takes them himself to the chapel, and, going down the street, points out to the pious Sailors another boarding-house.

DRUNKEN SAM.

A SAILOR Missionary enters—four Sailors sitting and smoking, one is tipsey. "Come, my lads, we are now come for all of you—we want all hands to go with us." The men stare—"Where must we go to?" "To a Sailors' meeting ; down with your pipes, and come away, my lads."—(The drunken Sailor utters dreadful oaths.)—"We've had meetings enough in the gale, and now is the time to enjoy ourselves with grog and pipes."—"Where do you lodge, my lad?"—"At the sign of the Harrow, to be sure ; and I have come over for them to have a pot with us."—"How many Sailors are boarding there with you?" "Five, and I make six ; and every dog of us weathered the gale, by —."

"Oh! don't take the name of God in vain; be grateful you have not made your last voyage—that you have not met a watery grave, and are not in *hell*." "Hell! hell was never made for Sailors." "You have a hell to escape, and a heaven to obtain, my lad." (Drunken Sailor reproved by one of the sober Sailors.) Ben comes into the boarding-house, knows two of the Sailors, invites them, explains what the meeting is, and they are willing to go. The drunken Sailor is asked, "What's your name, my lad?" "Sam, to be sure." "Come then, Sam, go with us to the meeting." (Oaths.) "I am like a ———. I never go to church till I am carried." Sober Sailors all get up to go. They invite Sam, who will not go, and is displeased with them that they would not go with him to the Harrow public-house. Sam followed them till they came opposite the Harrow, then hails Tom, "Tom, are you going?" "Yes, Sam, come along, heave a head, my boy." "No," says Sam; "put about, here's the port, Tom, (pointing to the Harrow public-house.) Sam was smoking all the way down the street. Sam's arm was taken hold of by a person—"Come along, Sam, we shall all come back together." Sam cries, "Let me go and wash my hands and face." "No, no, come along—you'll do very well; there's no time to spare, we shall be too late." Sam walks after his shipmates, smoking. As soon as they got within sight of the chapel, (the Bethel Flag was then flying,) "Look, Sam, there's your standard to invite all Sailors, (pointing to the flag,) make haste." Sam flings away his pipe, mends his pace, enters the chapel, and was kindly received and put into a seat, and remained during the service with a number of Sailors that had been picked up in the same way by the Sailor Missionaries. After the service was concluded, the old custom of shaking hands, and asking them how they liked it, and inviting them to attend again, &c. took place; Sam in particular was spoken to: "I liked it well," said he, "and I know 'tis all right what was said; but, alas! I'm no scholar—I'm only a poor drunken Sailor." There was something inexpressibly mournful and impressive in poor Sam's remark. O England! how sadly hast thou neglected thy brave tars! Providing for heathens 3000 miles off, and suffering many a poor drunken Sam to perish at their own doors! Sam had sailed voyage after voyage, but "no man cared for his soul." The publican and the prostitute were the only persons on shore who concerned themselves about Sam, and this no longer than his money lasted. Is it thus a Christian country requites her Sailors! Ah! boast not of philanthropy, of Bible, and Missionary, and School Societies, while such mariners as swearing Ben and drunken Sam are suffered to land on your shores, and exclaim, "No man careth for my soul!" Ungrateful return! These Sams and Bens fought for your liberties; their best blood crimsoned o'er the decks of your ships to protect you, and your property, and your children, from the ruthless invading foe. The Almighty interposed their bodies between you and danger: they, and not the *wood* of your ships, were your *walls*; and do you now cast them off, and yield them entirely up to the publican and the prostitute, that they may "wander and perish?" "O foolish people and unwise!" "Is this thy kindness to thy friends?" Ah! talk not, publish not, that India is cruel, when the banks of the Ganges are strewn with parents offering their children to the crocodiles of the east! Call not young families in

Asia unfeeling, who leave their aged sick to perish by rivers and streams they hold sacred ! Tell not of the pilgrims crushed beneath the ponderous wheel that bears the car of Juggernaut ! Speak not of the annual waste of human life by the lusts and follies of his devotees ! Reveal not the horrid mysteries of his temple, directed by his 10,000 priests and priestesses ! Look, England, to thy Sailors ! examine thy seaports ; let the banks of the Thames be inspected ; and, with all our boasted piety, England will equal Orissa, while her Sailors are daily dropping into eternity, crying, "No man cared for my soul !" Poor Sam said, "I'm no scholar :—" but cannot England furnish thousands who are ? and have they no "bowels of compassion" for poor, drunken, ignorant, abandoned Sailors ? Britain, awake ! arise ! 'tis God, 'tis Heaven, 'tis Eternity, that calls. "Open thy mouth for the dumb in the cause of all such as are appointed to destruction ! *open thy mouth*, judge righteously, and *plead the cause* of the poor and needy !" Such were the thoughts that crossed my mind while observing Sam walk quietly and steadily back with his shipmates. But the reproach is wiping away from my beloved country ; and the success of the Sailor's Mission, in picking up Ben, is another proof of what may be done by bold and persevering efforts in the cause of Christ.

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.

THE fourth Annual Report of this Society contains an account of the interesting visits of their agent at Gravesend, from which we make some extracts. The systematic course adopted by Lieut. Cox presents an excellent example for Bible agents in our seaports, and if they would keep journals on this plan, they would afford much useful matter for our pages, and much encouragement to the friends of Seamen.

VISITS.

"No 31. 'I fancy you will find few Sailors now who cannot read,' said the Mate, 'and not so many as formerly destitute of the Scriptures.' One of the crew had a Bible, which he brought with him from the L— : he said the Captain gave it to him."

"A respectable man, who keeps a lodging-house for Seamen in London, said, a few days ago, that he had forty prime Seamen at his house, waiting for ships, and that he counted twenty-five Bibles amongst them, most of which had been purchased of the Society."

"No. 60. 'We are well off for Bibles,' said the Captain ; 'and we hope it is no vain thing to possess them ; and I am glad to hear, from time to time, what is doing among Seamen : they certainly are an altered people : I do not hear those dreadful oaths, or witness those drunken frolics among them I formerly did.'"

"No. 217. The chief officer, a very respectable man, the son of a clergyman, invited all the crew to purchase. 'I am happy,' said he, to find that most of you have the inclination, although few of you have got the ability to purchase. Ah, I was in a ship once, where we lost by sickness twenty hands. Our sick Seamen never thought of the Bible till death stared them in the face. Then the Bible was consulted.' 'You can have my Bible,' said one of the crew to

another, who was going to purchase: 'No, no,' he replied, 'that will not do, I must have a Bible of my own;' and so said another.--- A ship in apparent good order."

"No. 821. One of the officers, who appeared very serious and intelligent, said, 'I did belong to --- East Indiaman, when you left us some Bibles and Testaments for the ship's use: the crew not only had the privilege of reading the Scriptures, but in addition to that, the Captain every Sunday took his station at the Bits, and read to the crew a good sermon: the example he showed, and the instructions he gave, influenced the whole ship, and we lived together like brothers of the same family: many of her crew belong to this ship, and I can assure you the whole of them are better men for what they read and heard on board that ship. Yes, we were very happy together, and the Captain did his utmost to render us so, both as it respects the body and mind.'"

"No. 296. An excellent crew: one man said, 'I should be happy to get a Bible of my own, if I could any way obtain the money to pay for one.' The waterman who attended the ship let him have what he so much wanted, and offered to advance for any others who might want money to purchase the Scriptures."

"No. 306. A *revenue* cutter. Three of the crew, fine Sailor-looking men, after pulling from Sea Reach, called at my office; and one of them said, 'We have taken the liberty, sir, of waiting upon you, to request of you to let us have two Bibles and two Testaments, for the use of some of our crew, who are without the Scriptures.' On my telling them I was not authorized to let them have any Bibles or Testaments upon the terms they wished, as the books I had to dispose of were designed for vessels going foreign, and that I suspected they wanted them for the use of their families on shore, one replied, 'I can assure you, sir, that we want them entirely for the use of the vessel: the whole of us were once thoughtless and wicked, but our manners and views are, I hope, altered for the better; many of us are searching for the truth in the Scriptures; but having only five Bibles and one Testament amongst thirty-four hands, we find them insufficient for the use of all; and, if you will indulge us with what we so much need, we shall feel greatly obliged to you, and, I think I may say, you have never disposed of the Scriptures in a more favourable channel.' These men were respectful and modest in their manners, and I believe very sincere; and, as most of the crew were very poor, having families to support, and the vessel almost constantly at sea, I could not help complying with their wishes. No men could be no more grateful than they appeared to be."

"I visited an American ship belonging to New-York: the chief officer said, 'The Bible Society at New-York takes good care we do not go to sea without the Scriptures. Almost every man amongst us has got a Bible, and I wish we paid more attention to it than we do.'"

"No. 322. The Captain was quite the gentleman, and received me kindly. He assured me that he had the people ast to prayers on the Sabbath-day; at the same time showing me an elegant Common Prayer-book which he had purchased for that purpose. 'Do you

recollect,' said he, 'my purchasing a Bible of you, in my last ship, for the cook? It was astonishing the delight he took in reading the Scriptures. He was constantly at the Bible, and he did not read in vain.' An excellent crew, and well supplied. One man said, 'I always carry two Bibles to sea with me: one is for my own use, of course; and the other for any of my shipmates who have not a Bible, and are inclined to read.' "

"No. 400. The Mate showed me a No. 2 Bible, in which were the following words written: 'This Bible belongs to the ship —, purchased by the Captain for the spiritual good of the ship's company, with a hope that they will search the Scriptures agreeably to the command of Jesus Christ.' A vessel in good order, and well supplied with the Scriptures."

"No. 407. The Mate of this small vessel, which had the appearance of a coasting sloop, hailed me as I was passing by at a distance. 'I want a cheap Bible, if you please,' said he: 'you have supplied several vessels where I have served as Mate, and now I am resolved to have a Bible of my own.' 'Ah!' said the custom-house officer, 'our Sailors differ from what they were: I am an old man, and have been many years amongst them; and where I hear one oath now, I formerly heard a hundred. Your Society, the Floating Chapel, Prayer Meetings, and Tracts have done wonders.' A very grateful and well-behaved crew."

JOURNAL OF THE BETHEL FLAG.

(Continued from page 128.)

July 21.—Sunday evening a Bethel Meeting was held on the deck of the new ship "London," Capt. Candler, in the London trade. At an early hour the people collected, and the exercises commenced at Seven o'clock. The Rev. Dr. Spring engaged in prayer, and delivered an appropriate discourse from Ps. xxv. 11. "For thy name's sake, O Lord, pardon mine iniquity; for it is great." The Rev. Dr. Rice, of Richmond, Virginia, followed with a few remarks, and prayer, and the exercises were concluded with singing. Every necessary arrangement was made by the commander to accommodate the numerous company, and awnings were spread to secure them from the dampness of the evening air. A large number of ladies attended, and many gentlemen from the city, and seamen: the whole assembly amounted to many hundreds of persons. The ship sailed on the 24th, and Dr. Spring went passenger, to visit England, while his church is undergoing some repairs and alteration.

MARINERS' CHURCH.

THE Rev. John Truair has gone on a tour, to visit the principal Sea-ports to the East, as far as Portland, Me. for the purpose of pleading the cause of Seamen; we trust our brethren, in those places, will receive him, and his object, with their accustomed hospitality and liberality.

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N. B.—The reader is desired to note that the pages 671 and 672 each occur in two places in succession.

END OF INDEX.

THE CHRISTIAN HERALD,

AND

Seaman's Magazine,

IS PUBLISHED UNDER THE PATRONAGE OF THE "SOCIETY FOR PROMOTING THE
GOSPEL AMONG SEAMEN IN THE PORT OF NEW-YORK:"

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THIS work is recommended by the Rev. JAMES MILNOR, D. D. Rector of St. George's Church, New-York; Rev. JAMES M. MATHEWS, and Rev. ALEXANDER GUNN, D. D. of the Reformed Dutch Church, New-York; Rev. WILLIAM GRAY, Rev. SAMUEL H. COX, Rev. WILLIAM PATTON, Rev. WARD STAFFORD, Rev. E. W. BALDWIN, Rev. JOHN TRUAIR, Rev. J. S. C. F. FREY, Ministers of the Presbyterian Church, N. York; Rev. ASA HILLYER, D. D. of Orange, N. J.; Rev. W. J. ARMSTRONG, of Trenton, N. J.; Rev. CAVE JONES, of the Episcopal Church; Rev. JOHN WILLIAMS, and Rev. ARCHIBALD MACLAY, of the Baptist Church, N. Y.; Rev. HENRY CHASE, of the Methodist Episcopal Church, N. Y.; Rev. BENJAMIN MORTIMER, of the Moravian Church, New-York, and by many clergymen and laymen in the United States.